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In nothing that appertains to man has the great Creator of the universe in any particular neglected to place within the reach of man a perfect capacity for the adaptation of means to ends, and if those means are not legitimately applied - if the ends sought for have been but imperfectly, or inadequately reached, or not reached at all, the fault is in man, and not in the means placed within his control.

Perfection is an attribute of God, and to that extent is God himself; and as he is perfect, so has he shaped all things in perfection. Imperfection then is contrary to his nature and consequently contrary to all that is required of us in our relations with men as well as with Him.

In nothing that exists around us is not the hand of perfection visibly and gramerly marked. There is nothing on the face of the earth, on the face of nature, that is not perfectly formed, perfectly made, nothing partially or imperfectly done, and all things with all their beauties, with all their charms, were made for man, for man's terrestrial happiness. If then so much has been done for man's enjoyment, how much nearer must it not be to the

designs of him that has done such things, that the days of man should be made as numerous and happy as possible so that he might feast upon that enjoyment?

With a view to this end men have formed themselves into various societies. Some are engaged in the making and interpretation of the laws that govern us, some in the application and execution of the same, some in the elucidation and enunciation of the laws of God, while others are engaged in divining the Course of the Stars. Some there are who prepare the mind for its peculiar calling in life, while others build up our cities and cultivate the soil: but for the safety and preservation of man, the last, the noblest, the grandest work of God, others pursue that science which far transcends them all, the Scence of Medicine.

That man has been endowed with the faculty of prying into and discovering among the hidden resources of Nature, so many beauties without which this world of ours would be to us, a sad, a dreary pilgrimage, should be to our minds the best evidence that within

the grasp of men has also been placed the means best calculated to sustain and prolong his own existence. His capacity for discovering the truth in all things, metaphysical as well as physical, and of adapting means to ends in a correct and truthful manner, is scarcely inferior to that of the Gods.

From the very day on which he transgressed the first law of his Creator, in that land where abnormal conditions were till then unknown, we find him battling his way mid the ills of earth and sea; "and in the rude and simple forms of his primitive life already subjected to all the diseases that arise from natural and moral causes". It is true that in those early days, diseases were almost as few as men, but as time rolled on, and mankind became more numerous, diseases became more numerous too, and the necessity for medicinal aid increased in equal proportion. Thence forward medicine became somewhat a science, and in proportion to the demand for the application of the science, did the importance of its cultivation become realized. At what period Medicine became

a particular science we are unable to state, nor does it matter much to our present purpose to ascertain; all that we do know, and that we know with certainty, is that the only true and Correct law of Cure, one now based upon experiment and experience, and one the correctness of whose laws is demonstrated with the precision of a geometrical figure, was announced to the world three hundred years before the Christian era.

From the fact that a dogma so important as the one before us (Allopathy) was proclaimed to men at a period of so great an antiquity, and handed down through ages of the profoundest learning, it would be but natural to suppose that its application could or should have been based only upon the profoundest certainty: but such is not the case.

It is easy to understand the perplexities that surrounded the physicians of early times in the application of medicine to disease, and how those of a more enlightened age should be generous enough to overlook the misgivings of their day. but when the mind has

become enriched with the beauties of art, and been made master of all the accomplishments which intelligence is capable to bestow, the justice of legitimate science should be vindicated, and those who would feign impart a stain to the fair escutcheon of her name, should be chased from the sphere of its usefulness to the very halls of oblivion.

Remedial agents were given to man by the Lord himself, as was every thing else he has, with a full capacity for their proper application. To deny this would be to attribute injustice to the giver. That the holy and just God permits man to be afflicted with disease cannot be denied, and to assert that He has not left man a remedy to heal his infirmities, as he has to heal his soul, is perfectly absurd, perfectly wicked. To remedial agents then may be attributed a Divine origin, and if the physician, God's ministering agent sent to alleviate the sufferings of poor decrepid man, performs not the functions of his office correctly, terrible will be his responsibilities. But how has this duty been performed?

Prior to the days of Hippocrates we have little or

no knowledge of the principles upon which therapeutic agents were applied by the ancients, but after reflecting upon the facts put forth by that learned man, we are constrained to believe that there was no certain law of cure established: Ideas were conflicting as in our own time; not because the correct principle did not exist, but because men, neglecting to make proper search and inquiry, adhered to the blind theories and formula of their ancestors.

Hippocrates, however, seems to have recognized among the conflicting elements of the time, two theories according to the principles of either of which he informs us diseases might be cured, One of these is the law of the "Contraries", the other the law of the "Similars". But why he practiced according to the former more generally, we know not, except it is, because it was the most prevalent in his day, and he did not possess Moral Courage enough to enable him to shake it off.

Now truth is one and indivisible. There cannot be but one straight line drawn between any two given points, in other words, if the two laws of cure just

referred to be parallel to each other, they can never reach the same end; hence, one must be correct, and the other inevitably false. Wherefore, it becomes to us a matter of the most essential importance — a matter involving life and death to discover which of the two laws is the correct one.

In striving to do this, how shall we be governed? Shall we take up the law that is the oldest, that has passed through successive generations from the days of Hippocrates to our own, and say that because it is the most ancient and the most generally received in our day, that we must on that account accept it as true? Not at all. It does not follow that because a law is two thousand years old, it is therefore correct, even if its principles remained inviolate during that period. Such was the system of Copernicus, its proud head almost reached the stars themselves; but where is it now! It is dead — It is gone. It was based on the false theories of man. It was opposed to the truths of Creation, and by the power of those truths, vindicating themselves through the genius of Galileo, it was crushed

to earth, never to be resurrected. But if a law has stood the test of ages — if it should have marched onward mid the progress of science, and never have been suspected, that would cutainly be an evidence in its favor. Cut very insufficient for intelligence. Some may laugh at this statement, Cut what of that? Wise men as well as fools have often laughed at truth.

Before Accepting any important science as Correct, especially one upon which depends the lives of our fellow men — the lives of those who are nearest and dearest to us on earth, we should be satisfied that it is based upon thorough experiment and ample experience; and that these should be Confirmed by the test of time. But when a science is based upon experiments made by learned men of different nations (all uniting in the same idea) and confirmed by the continued experience of years, when we find being converted to that science not so much the untutored masses of of the people, as those whose intellects are enriched by all that art can bestow. When in a word, the

truth of a science is capable of being demonstrated with the certainty of mathematical precision, then indeed, but not till then can the Conscientious be satisfied.

Is the praxlaut, the Allopathic System, surrounded with this Certainty? It claims to be a universal law of cure, and that this Cure is accomplished by producing effects on the system of a nature Contrary or opposite to those of the disease, or as the books have it, "Contraries are Cured by Contraries". Hence, when a man burns his hand Allopathy plunges it into Cold water, when he suffers from exposure to heat, subjects him to a cooling regimen; When he gets a cold they give him "hot punches"; if his stomach become deranged from excessive indulgence, abstinence is enjoined; if too much labor or exercise has exhausted him, he is renovated by rest; When a man is Constipated he is purged; he receives opium when diarrhoea sets in; sedatives to relieve pain, Sudorifics to dissipate dryness of the skin, and when the poor man's headaches, he

has bequeathed to him a misery in the bowels. But let us review this practice. Is the burned hand Cured by Cold water? not at all. It is only palliated for the time being. for just as soon as it is withdrawn from the water the pain is renewed with double fury. Hence this Cannot be Nature's mode of Curing. Next.

If you plunge into the cool stream, or expose to the chilling breeze, the man who suffers from heat after violent exertion, you produce internal Congestion by the former, which often results in death, while by the other you effect conditions which are often expressed in pneumonia or perhaps phthisis, and if you immerse into hot or even warm water the solidly frozen limb, the consequences will almost always be, speedy mortification and death of the part. Is this Nature's law of Cure?

Again. Can purgatives be the remedy for Constipation? hot drinks for a Cold? Opium for diarrhoea? or can Sedatives cure pain, or cathartics afford relief to the aching head? Surely not. Purga-

tives produce constipation by the effort they cause Nature to make in repelling them from the system as invaders of an honest vitality; hot drinks administered to one who has taken Cold induces perspiration, and thereby enables the organism to resume its normal circulation; but this is palliating and not Curing.

Sedatives are the harbingers of death in Allopathic hands, they proceed immediately to the destruction of life; Sudorifics act temporarily and palliatively, never Curing a chronic disposition to dryness of the skin, and Cathartics to cure a headache, burst open the "Flood-gates of the Secretions", pour them out in torrents - Command them to sweep out the Contents of the alimentary canal, Chase from the blood all its watery elements, and finally, the ache in the head is drawn down to the aching bowels, and fastened as it were by a string to the exhausted flood-gates. A beautiful system, that mitigates so much fatigue to alleviate the grievances of poor suffering humanity! Here then are exhibited

a few examples going to show the manner in which the law of the "Contraries" is applied. But it is claimed that this law of "Contraries" is universal in its application to disease. Let us see. What are the opposite states to rheumatism & neuralgia? what to erysipelas, measles and scarlet fever, Scabies, boils, Carbuncles, small pox and the various diseases of the skin? What are the opposites to tubercular Meningitis, phthisis pulmonalis, membranous croup, Whooping-Cough, hemorrhages, imperfect development of the bony structure of children? what to the lupus, the chancre, condyloma? and lastly, What is the opposite to the cholera?

Here Allopathy is stunned - it is before the jury; and being unable to establish the truths of the facts it proclaims to be governed by, it goes off into a rage, and exclaims! dont insult my nobility, I am two thousand years old.

To attempt to cure any of those diseases by producing conditions of a nature Contrary, or rather opposite,

to that of the disease, is ridiculously absurd, and if disease cannot be cured by producing this opposite effect why this Allopathic system must sooner or later, fall to the ground.

But its advocates of to-day say that they do not produce a condition of a nature directly opposite to that of the disease in order to cure it. They say they produce a disturbance in a different part of the body from that of the disease with the intention of attracting the notice of the circulatory apparatus to the seat of that disturbance, and expect that with the turn of an excessive circulation to that part, will also disappear the old disease.

But even granting them this view of the case their inconsistency will be as short lived as was the other. How is this doctrine applied in the treatment of rheumatism and neuralgia? Why just as the pharisee applied to himself the law which he taught to others. They treat those diseases with Aconite, Veratrum viride, Gelsemium and and Colchicum, and

Quinine and Arsenic frequently in Neuralgia. But these agents do not cure rheumatism and neuralgia according to the law referred to. Instead of being Allopathic they are Homoeopathic to the case; and to the Allopath who thinks differently we would say. Consult any of your own works on Toxicology, and you will find that those same remedies produce Conditions Similar to, and not Contrary to, or different from those they Cure.

In like manner they treat intermittent fever with Sulphate of Quinea and Arsenicum, while syphilis in all its varieties the combat with Mercury and iodide of potassium - Remedies that produce on the healthy organism conditions as closely similar to the conditions they Cure, as can fairly be imagined.

Men of exalted intelligence in the Allopathic ranks have not been unmindful of the fallacy of the law of "Contraria", and many of them have had Courage enough to deny its universality and efficiency as a great therapeutic law, While others still

still sailing under the aegis of its protection, promul-
gate and establish new principles at direct variance
with its teachings of a thousand years.

The learned Watson ~~watson~~ saw the imperfection of his
science when resorting to bloodletting to stop hemorrhage
he said they were forced to acknowledge Homoeopathy.
And the same learned author, when speaking of Cho-
lera says that he knew of no remedy upon which any re-
liance could reasonably be placed in the treatment of
that disease in its collapsed stage.

In the Cyclopedia of Practice of Medicine it is
laid down, that slight disorders, such as Colds
diarrhoeas, hemorrhages and external inflam-
mations should be left to get well of themselves be-
cause no good could result from interference. And
further on in the same work it is stated, that in
functional derangements all that can be done is to
moderate them, and conduct them to the least
dangerous termination that circumstances will
permit; ~~and~~ thereby acknowledging that when

Allopathy does help, even then it will terminate dangerously. Headland too, one of the best of modern writers, a man whose name is a "household word" in medical science, when reflecting upon the law of the "Contraries" says, that that rule becomes inapplicable when the cause of disease is so complicated that they cannot tell where to find a substance that shall directly oppose its agency; and besides, he says, that it cannot in theory be applied for it takes no notice of treatment by evacuation and revulsion.

But why multiply evidences of this kind, the very masses of mankind unskilled in Medical Science have noticed the changes going on in the Medical world. Twenty years ago men received Calomel in fifteen and twenty grain doses; the very youth received from six to ten, while guardian Angels wept to see the suckling babe imbibe the bitter draft. Twenty years ago the fatal arrow of Allopathic ignorance was aimed against

life's vital spark, and the fluid which sustains god-like man made to flow like torrents upon the earth. But thank Heaven those days of medical inhumanity have passed away, and the men of to-day who are witnesses to the things of the past, will not perhaps descend into the silent tomb ere what is left of that science shall have passed before them.

But if the allopathic law were universal in its application to disease — if by producing an opposite artificial disease the existing one could be cured; if, in a word, it were capable of accomplishing all that its advocates claim for it, it would not even then be a legitimate law, because it is not in accordance with the wisdom of Creation, or the economy of Nature, to destroy or impair one part of the human organism in order to repair an other.

From a consideration, therefore, of the foregoing facts, it is quite evident that the great embodyment of Allopathic therapeutics, viz. "Contra-

rea Contrarius Curantur is a false one, one based upon a false application of principles, upon false logic. It does not follow that because one is sick at the stomach and relieved by vomiting as an effort of nature, that we must on that account administer an emetic, in the sense it is used by Allopathy, as a therapeutic agent to relieve a similar condition of the stomach when Nature does not relieve herself. Not at all. This is false logic. It does not follow follow, that we must practice Venesection to relieve hemorrhage because Congested organs relieve themselves by hemorrhage. Yet this is precisely the practice to which the Allopathic system resorts. When Watson plead to stop hemorrhage he denied that the practice was according to the law of his science, and as was said before, acknowledged that he practiced Homoeopathy. But this was not Homoeopathy. Similarity and not identity or likeness is the law of Homoeopathy. Identity or likeness excludes Similarity, and

hence, the sentence of "Like Cures Like" which is used by many homoeopathic writers, is incorrect; indeed it has lead to most of the absurd references made towards our Science by sore-headed members of Chirabric Allopathy. We would respectfully suggest, that those who use that sentence Consult some of the various works on Synonyma.

Innumerable examples of this Kind could be adduced to prove the fallacy of this ancient law. Indeed we need not step outside its own limits to find the elements of its destruction, for in all ages of the world it has found its worst enemies within its own halls.

The progress of men in the acquisition of Knowledge has created revolution after revolution in its ranks, till scarcely any thing is left of it but its name, and before the close of the Nineteenth Century it will be found buried with the things of the past - we hope so at all events. Ought not

these evidences of the fallacy of that ancient system, which we have endeavored briefly to point out, be sufficient to awaken in the minds of men at least a desire to search for a higher and a nobler science, one like unto God himself - universal and perfect - reliable and true!

But in the long ages of Caos and confusion which has marked the history of Medical Science, has man made no progress in the discovery of those means which we know the God of Nature must have bequeathed unto him for the cure of his evils! He certainly has. When in all ages men have seemed to be blind to the teachings of truth, God has raised up amongst them Geniuses through whose mediums the Divine will has been accomplished, and so it has been in Medical Science.

More than two thousand years ago Hippocrates knew of a law different from the one he appears to have handed down to posterity, but he does not seem to have had soul enough to shake off the oppositions of his day, and proclaim to the world the light that was in him. Age after age still rolled

aw, and men gifted with fortune and learning, continued to refuse to lend their intelligence to God; but God being moved by the supplications of his suffering people, Cast aside the proud spirits that heeded not his voice, and raised up to proclaim his law, as well as to confound the wise and the strong – the poor – the humble – the persecuted Hahnemann."

Retired and alone while pondering over a science with the principles of which he became dissatisfied, as incapable of alleviating the sufferings of his fellow men, his soul became suddenly fired with the idea of a higher and a better law, the very one that haunted the haughty minds of those that passed two thousand years before him – the law of "Similia Similibus Curantur". This then brings us into Homoeopathy.

Homoeopathy is that Science which has for its object the curing of disease by the administration of therapeutic agents of a dynamico-catalytic nature, which produces in the organism symptoms or conditions of a nature Similar to those of the disease it is intended to Cure.

Allopathy defines disease to be "An abnormal Condition of the blood, and of the solids consequent upon that of the blood". This definition was sufficiently extensive for that old System, which generally speaking looks upon disease as nothing more than material alterations; and consequently, Combats them with Material or Chemical agents, But since we have now to deal with a higher and grander Science, we must look upon disease as affecting nobler powers of the living organism, and hence, we define it to be, "An abnormal condition of the blood, (and then of Course of the solids) Consequent upon an abnormal Condition of the Spiritually animating principle of the material organs of the body, Which we Conceive to be nothing else but the living Soul.

Some will say that this is a wild notion advanced to sustain the idea, that none but dynamic or Catalytic agents are capable of Curing disease. That there are persons whose limited minds would perish mid the brilliant lustre of such a law, I have no doubt,

and many of them too can be found sailing under the gallant banner that bears aloft the law of "Similia," but independently of the ideas of such croaking "tad-poles", that law shall live with us, and its utterance will find expression in places into which they dare not peep.

The eminent Stahl years ago taught, and his teachings have met the approval of learned men ever since his time, that matter is necessarily and essentially passive or inert, and that all its active properties or powers are derived from an immaterial, animating principle, which is superinduced upon it, or added to it; that it is by the operation of this spiritual principle upon the material organs of the body, that all the vital functions are produced; that it is in the absence or presence of this principle, that the difference between living and dead matter essentially depends, and that these effects could not be referred either to Chemical or Mechanical agents. Clear as this point must now seem to every one, it does not seem to have been

known before the days of Stahl, a fact that goes to prove the correctness of what we asserted in the beginning, "that if man had not discovered those things that tend to the perfection of his nature, he had himself to blame."

Doctor Paine says that all sensible results depend upon certain alterations which agents effect in the vital properties and actions of the vessels or tissues which are the seat of the morbid conditions, and the immortal Hahnemann, one of Heaven's best gifts to men, says that during health the system is animated by a spiritual, self-moved, vital power which preserves it in harmonious order; that in disease the vital power only is disturbed, primarily, and expresses its sufferings (internal changes) by abnormal alterations in the sensations and actions of the system; that it is only by the means of spiritual influence, manifesting itself through morbific agents, that our spiritual vital power can be diseased; and we add, that it is only by the spiritual (dynamico-Catalytic) agency that

health can be restored. This idea that the vital forces are the first assailed by disease was proclaimed to the world long before the days of Hahnemann, but the genius that fired the soul of Hahnemann was not possessed by its originators - they could not withstand the oppositions of the day, and fell a victim to their weakness.

Hahnemann too met the opposition of his day. But the Material doses of Allopathic opposition and logic could not reach the Spark that inflamed his soul - it was the Vitalized principle of Heaven - Heaven's banner borne before the breeze, which can be cut down only when men shall cease to be.

Now since we have the law, and since we know that the Vital forces are the seat of disease, it becomes a matter of importance to ascertain how we shall proceed to bring back those forces to the normal standard when we find them laboring under disease. To do this we must have therapeutic agents

can reach the vital forces, and these we denominate dynamico-catalytic. Dynamic force is that which is neither material nor chemical, but as it were spiritual, While Catalytic is that which neutralizes or counteracts morbid conditions or agencies by mere Contact, without its own nature being changed or destroyed. This is the idea of Catalytic which the learned Headland has given us.

But what shall be our guidance in the administration of Medicine? Shall we take physiology and pathology as the ground work of our practice? or shall we take Symptomatology as our Guide? For our part we should take for our Criterion that which will bring us nearest to the perfection of our art, and that we Conceive to be Symptomatology.

If symptomatology be not yet perfect, physiolog, pathology and diagnosis are less so, because they rely upon symptomatolog for their existence; they are only parts or branches of a greater whole, and consequently inferior to it. When

Stille and Headland insist on particularizing and not generalizing. Certainly Homoeopathists should be found willing to do the same. There can be no Correct pathology except in so far as it is based upon and goes to the full extent of Symptomatology. Symptomatology then is our Pathology, it is by it alone that we are made Capable of successfully treating disease, and without it we can never be good judges of what Constitutes sound physciology.

Every disease has its own peculiar symptoms, and so too has every therapeutic agent. The pathologist says he finds the organism sometimes burdened by a variety of diseases which cannot be traced to any one pathological cause, and Consequently Compounds his remedies, (just as the mongrel Homoeopathists do when alternating) in order to meet the case. The symptomatologist recognizes a similar Condition of disease, but he denies that there is any set of symptoms that cannot be fully met by some one therapeutic agent, and Consequently traceable to

some cause that operates on the system similarly to that of the curative agent. As every disease has its own characteristic peculiarities, so has every remedy its own peculiar indications. The same disease does not manifest itself alike in different individuals, neither do medicines produce effects identical in character in different persons.

Take and compare all the leaves of the gigantic oak, and tell us if you can find any two of them that will exactly resemble each other, or point out identity in the features of any two men on earth. It cannot be done; hence, the beauty of Homoeopathy, the truth of Symptomatology.

If ideas differing from these were propagated only by the advocates of the Allopathic practice, there would be but little cause for surprise; but men who profess to be Homoeopathists do the same, and Allopathy makes use of their ignorance to thwart our science.

Therefore a remedy can be found which is Co-

extensive in its symptoms or conditions with those of any known disease, that disease should be combatted by that one remedy, and not by a combination of remedies, or by two or more in alternation.

When remedies are administered in Compound form, or when alternated, it is impossible to say which of them produces the curative influence in the case, not to mention the injurious influence of those that are superfluously thrown into the system. No two of them can work together at the same time to produce the same results; no two bodies being capable of occupying the same space at the same time. Hence a very unreliable practice, and one that evinces a great ignorance of professional duty. Here again one cannot fail to see the great superiority of true Homoeopathy of over those of the Allopathic, or Alternating systems.

Taking then symptomatology as our guide, and one remedy as our agent, the next point of importance to ascertain is, What shall the nature of that agent be, and how shall it be selected? Since the vital

forces are first seized upon by the morbific influence, and since that influence is dynamic in its nature, it is but rational that the opposing force should be dynamic too. It is the immaterial principle in man which suffers from disease (which can be seen when the system is brought under the influence of Anaesthetics) and nothing will cure it but an immaterial agent; (just the reverse of what is generally taught by Allopathy.) and this agent we have designated dynamico-catalytic.

Of large material doses of medicine, Headland says most positively, that they are not therapeutic agents; but of Catalytic agents he says, that they are the surest and most potent of all the remedies employed in the treatment of disease; that they tend to work out their own peculiar operation, and that their effects are permanent; that when they cure a disease, they do so definitely, so that it does not in general tend to return, and that when they only alleviate, the improvement is more or less permanent.

The nature of the remedy being now ascertained, how shall we proceed to obtain it, and when obtained, what becomes the duty of the physician? The remedy is obtained by dynamization and succussion, that is to say one drop of the tincture of a certain remedy, Aconite for instance, is mixed with one hundred drops of alcohol, and shaken a certain number of times till the particles are thoroughly mixed with one another; and this process is repeated until the dynamic power of the medicine is reached.

At what particular dilution the dynamick force is reached we cannot well ascertain; but as the result of long and ample experience the learned Jahr informs us that it is perhaps reached about the Sixth dilution, (Centesimal scale). Headland, as was shown above, says that the material doses of the Allopathic system are not therapeutic agents, and that nothing but those of a catalytic nature are capable of effecting a permanent Cure. Wherefore we must conclude that material doses are mere palliatives

to disease, and do not reach the morbific influence that holds vitality in check. Here then is an Allopathic writer acknowledging the Homoeopathic law, while mongrel practitioners of the same law are still found mixing themselves up with materialism. What a consideration! the enemies of Homoeopathy acknowledge and recognize the dynamic force, while its own members deny it by their practice!

But the low dilutionists who use nothing but the crude preparations of drugs say, that they are very successful in the treatment of acute forms of disease. Well, what of that? we grant that they remove certain diseases when in their infancy, but this, as Headland says, is palliating and not Curing - We grant that a glass of good punch may restore the circulation when checked by the chilling blast, but we deny that such an influence is curative. Such is Old-School practice. The genuine Homoeopathist does not palliate, but he cures those juvenile conditions, and relieves the system of the predisposing cause.

Precisely the same principle is involved in the treatment of all acute forms of disease by material doses of drugs. When the invading enemy first intrudes upon inocent vitality, the nervous system is called upon to battle for the safety of its terrestrial frame, and in doing so, sends out messengers (which we designate Symptoms) to invite the physician to Come to the rescue; and if only the least aid be rendered to vitality before the invader takes full possession, his route from the premises will be speedily effected.

Now this is precisely what the mongrel Allopathists do. They come to the rescue before the enemy has time to establish his Head Quarters; but if unfortunately he should be found in full possession, those tad poles never Come up to the scratch, they either skirmish at a distance or beat a speedy retreat.

While we regret the practice pursued by our Allopathic brethren, we do not wish to be uncharitably disposed towards them, and Consequently we must

enter our objection to the use of the term Mongrel as applied unto them, because from it we cannot imply a change of State of State in accordance with the natural growth of events, and therefore we prefer to apply to them the more suitable epithet - Tadpole. This term it will be seen, implies progress, as being the first State of that Animal from its Spawn, by and by they will get legs, and finally jump clear out of the Mud.

You see this Change of State beautifully demonstrated at Cleveland, there You find tadpoles no longer, they have got clear out of the mud, their skins are nearly cleaned, and in New York they have already begun to get legs.

It is a notorious fact that when relief follows the administration of material doses of medicine in conditions in which vitality has been but recently invaded, the disease will always make its appearance again in its own proper time. If the last disposing Cause continue, while it is equally as well established that if the

dynamico-catalytic agent be exhibited, relief is never followed by any such consequences.

But we hear the question asked - Is it possible that so minute a quantity as the millionth or the decillionth part of a drop of any medicine can have curative effects?: and if so, after what manner does it expel disease from the system?;

As the human body is made up of various elements, each one differing essentially from the other, and as one portion of the body differs in the materials of its composition from the materials found in an other part, so likewise is it true, that one part of the body has a peculiar susceptibility for one medicinal agent, while an other part elects a different one. Hence, that remedy should be selected for the relief of vitality, which finds the greatest affinity in the part diseased - an affinity similar to that which was found by the morbific agency.

As all things were made in perfection, and

the perfection of perfection itself being displayed in man, it would be culpable in us to say that disease is the work of Divinity. Hence it must be more in accordance with the intentions of nature, that the agency which is capable of sustaining vitality should find greater susciptibility in the vital tissues than those which are directly aimed at its destruction.

At the same time we acknowledge that the morbific agency and the therapeutic agent are respectively capable of producing conditions similar but not like ~~unto~~ to one an other. The spiritual power of man being endowed with the faculty of selecting its own best friend.

Wherefore when the therapeutic agent reaches its own peculiar home in the organism, and finds it occupied by disease, the agency which generated the latter is overwhelmed by the force and contact of the former, and finally the disease is expelled from the system, while the friendly agent, like the physician, will also leave the system when its proper office is performed.

This is our own idea of the action of therapeutic

agents, Homoeopathically chosen, and hence it is that we use the term Catalytic in connection with dynamic, and for one other reason also, because Headland, that great Allopathic writer, inculcates a similar doctrine, and thereby enables us to refute Allopathy with its own logic.

This doctrine of the vital forces is now becoming the all-absorbing topic of the day, and like Homoeopathy will soon become universal. There is no such thing on the face of the earth ~~that~~ as exclusively dead, lifeless materiality, and this can beautifully illustrated when stripping together the apparently lifeless Steel, and the similarly dead piece of flint; and does not all chemistry proclaim its truth?

That there is a similarity between the vitality of matter and Spirit can scarcely be denied, but however this may be, one thing we are certain of, that the former sustains the latter while dwelling within the organism, that is to say, it preserves the organism from death by keeping all its parts in subserviency

to the soul, which is to the body, what vitality is to the plant. The vitality of the plant or the rock is of the same nature as that of the vitality of the tissues of the body after the departure of the spirit — One belongs to Heaven, while the other belongs to earth — One is made to subserve the wants of the other By similarity of action, not likeness. (expell this term from Homeopathy) and hence the beauty of the "Law of Similia".

The lower animals are endowed with the faculty of propagating their own species, with their own peculiar instincts, differing in one from the other; and so is man capable of generating his also: And we contend that it is vitality and not materiality that is thus propagated or generated.

This capacity is limited in the lower animals, as can be seen in the Mule, which cannot generate its Species, or in the grafted branch on the apple-tree, which will yield but its own peculiar kind. all going to show that the lower Animals possess

instinct, as governing their corporeal System. While in man no such limit can be observed. No matter how the races may be commingled or united, man's soul cannot be destroyed or Merged, because it is intended to be everlasting; but the body of man may have its peculiarities. Hence, the great superiority of man, his exalted dignity, one in which God himself has condescended to dwell; man to whom has been entrusted the privilege of propagating immortal Souls.

Teach him then that he is the instrumentality in the hands of God for the accomplishment of this end, and you strike him at once with a holy reverence for his species - You elevate his manhood, You give him dignity, and You make abhorrent in his sight the act (most frequently practiced) that would send destruction to vitality during embryonic life. Thanks to the Medical Homoeopathic Medical College of Pennsylvania for giving origin to this idea in

ann mind. But how does the remedy reach the diseased part? Allopathy teaches that it passes through the circulation, while Hudland admits that the nervous system is often the means of communication.

For ann that we believe the latter to be the most General Channel of Communication, because we know that remedies often produce their effects in a shorter time than it is possible for them to do through the circulation, and because we likewise know that pants are very often effected through reflex action of the nervous system.

If Vitality communicates its distresses and its wants through the nerves, we cannot understand why the dynamic agent (which does not require to be vitalized in the blood, as is taught by Allopathy and low-dilutionists) cannot relieve those distresses through the same agency. Intelligence is communicated in the twinkling of an eye from one Continent to another per the electric fluid, and so too is the dynamic agent communicated to the diseased

part through the system of nerves. Materialism is too slow and too far beneath our Science, to be made a criterion of, by us. We must adapt that electric means by which the departing spirit may be reached when mid way, as it were, between earth and Heaven.

This brings us to the next point - Do infinitesimal doses of medicine produce curative effects? The Allopathic school does not believe that they do, while at the same time, they teach that there is a dynamic force in drugs which is possessed of great curative virtues: and this too is the teaching of the Station School of medicine which says, that it is to the dynamic influence alone that any curative influence can be attributed. This is only an other way of teaching Homoeopathy. The dynamic influence of any drug is nothing else but infinitesimal, indeed we might say it is more, because dynamic influence embraces all infinitesimal degrees,

Stille says that Kreosote will manifest its peculiar smell in a solution containing one part of

the drug to ten thousand parts of water. Chemistry teaches that the Litmus blue is changed into red by Contact with the most minute quantity of an acid in solution. One drop of a solution of Indigo will color (1000) one thousand Cubic inches of water. The millionth part of a drop of the poison of the Adder introduced into the vein of a lamb caused instantaneous death. An atom of lead is said to be 1014 one hundred and fifty times larger than an atom of hydrogen, and yet this atom of hydrogen is only $\frac{1}{310,000,000,000}$ to of a grain, which would leave the atom of hydrogen (1014) one hundred and fours times smaller still. It has been demonstrated that metalic gold distributed mechanically throughout a liquid in particles so minute as to defy detection by the most powerful microscope still retains its physical properties.

But how can these things otherwise be? Is it not an incontrovertible fact, that matter cannot be destroyed? Does not the very schoolboy know of the law of indestructibility? Hence if matter be indestruct-

ible, it follows as a necessary Consequence that some portion of matter will always remain behind, no matter how much it may be divided, and therefore must produce its own peculiar effect when introduced into the organism. But the tadpole "homoeopath" will not believe this because he cannot see the particles through the Microscope, no wonder, his optics are yet in their juvenile state - too delicate to endure the brilliancy of of such a light.

The true homoeopathist knows that the 200 potency will Cure disease, and he also knows that even the 2 or would be too Crude for Certain conditions of vitality, requiring him to go higher still. We might content ourselves here by saying we Know these things to be true, and why therefore trouble ourselves by trying to impress the same upon unwilling minds. But this will not do. If God blesses man with a Knowledge of this great and saving law of Homoeopathy, it becomes his duty to Communicate it to his fellow men, and to discharge his whole duty in this regard, he

must never cease doing so till the grave receives him into her bosom. From this brief review it is plain, that Homoeopathy, as taught by Hahnemann and his followers, is the expression of the only true and reliable system of Therapeutics on the face of the earth. The blistering, bleeding, leeching, Cauterizing, purging system of the Ancient School of Medicine, can lay no claim whatsoever to it. Its remedies are agreeable to the taste, speedy in their operation, and when properly administered, always crowned with success.

Homoeopathic Therapeutics has surrounding it all the marks of perfection that we see displayed in the various other productions or operations of Nature. It is an indivisible, unchangeable law, alike to-day, yesterday and forever - always advancing, never receding. The same symptoms produced by a remedy one hundred years ago can be reproduced to-day by the same agent, and

such will be the case as long as Human Nature shall last. Its principles are axiomatic, alike taught and understood all over the world. Thousands of learned men have flocked to its standard, while Millions of our people bear homage to its name. It is the truth of Creation being vindicated by the Multitude, and before the force of its progress will yield every vestage of opposition, as does the tender sapling beneath the mighty avalanche. It has spread caos and confusion among the pathologists of the day, and raised Medical Jurisprudence to a level with itself. It has spared to many a would-be orphan an affectionate parent, and banished death from the cradle of youth.

O venerable Founder, Hahnemann! To the memory of thy name be erected a Temple of Fame in which all true admirers may worship; and may Heaven

"Speed the happy intercourse from Soul to Soul,
And waft a praise from Indus to the Pole."